Manner of Performing THE NOVENA.

OR,

The NINE DAYS

DEVOTION

TO

St. *Francis Xaverius:*

Of the Society of *JESUS*,
And Apostle of *India*.

As also the Devotion of the

Ten Fridays

To the [illegible] SAINT

THE

NOVENA

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OR,
The Nine Days Devotion.

THis *Novena* commences on the 4th of *March*, and continues Nine Days, that is, till the 12th of *March*, upon which Day, in the Year 1622. Pope *Gregory* the XV. Canonized St. *Francis Xaverius*. The Persons who perform this *Novena*, are to be employed upon each of the Nine Days in Prayer and Good Works, to the Glory of Almighty God, and in Honour of his Servant St. *Francis Xaverius*; always endeavouring to repose an entire Confidence in the Merits of this Apostle, and hoping through his

means to obtain from God, whatſoever they ſhall ask, provided it ſhall be conducing to their Salvation, and the Good of their Souls; or that otherwiſe, inſtead of that Bleſſing which they beg, and which is not for their Benefit, this Saint will obtain for them of God ſome other Grace they do not ask, and which tends more to their Eternal Felicity.

For the exact Performance of this *Novena*, they are to take for their Advocates the Nine Quires of Heavenly Spirits, making particular mention of the Principal Vertues of St. *Francis Xaverius*, and they are to obſerve other Directions which ſhall be given hereafter. It will be convenient to Confeſs and Communicate the firſt Day, that ſo the Soul being cleanſed from Sin, and honoured with the Sacred Euchariſt, all the Works we perform in the State of Grace, may be meritorious of Eternal Life, and the more efficacious towards obtaining the Benefit we ask. Thoſe who do not Confeſs, muſt at leaſt, begin every Day with an Act of Contrition, to cleanſe their Souls from Sin, and to ſecure themſelves of obtaining their Petition.

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In *Barcelona*, *Valencia*, and other Cities of *Spain*, this *Novena* is performed in the Church, with great Solemnity, great Concourſe of People, and daily Sermons upon the Vertues of St. *Francis Xaverius*. And this is the better way, not only becauſe God in the Church, as being the Houſe of Prayer, is more enclin'd to grant our requeſts; but alſo, becauſe the Prayer of many together, is more acceptable to God; and when all beg for all, every individual the more eaſily obtains his deſire, by reaſon that Charity adds Force to Prayer, and God is more ready to hear us, when we are united in him; for Chriſt himſelf aſſured us, that whereſoever two or three are gathered together in his Name, he is in the midſt of them. When this *Novena* is not performed in the Church with the General Concourſe of the People, it were convenient, that if it be done in a private Houſe, all the Family ſhould joyn in performing it, altogether begging that of God for every one, which each apart begs for himſelf.

For the Conveniency of ſuch as ſtand in need of farther Direction, we will here ſet down thoſe Prayers that are

proper to be ſaid every Day; nevertheleſs ſuch as are more Devout, may beg the ſame thing of this Saint, in ſuch Terms and Language, as their Devotion ſhall dictate, and may direct their Prayer as they think fit: When many together perform the *Novena*, one of them may read the Prayers, changing the Singular Number into the Plural, and ſaying, we deſire, we beg, *&c.* The others may repeat the Prayer after him, or elſe only hear it with Attention, inwardly deſiring and begging that which is asked in it.

INSTRUCTIONS

For the exact Performing of the

NOVENA.

THoſe who perform the *Novena*, are to obſerve theſe Inſtructions upon all, and each of the Nine Days. *Firſt*, They are to endeavour to imitate ſome one of this Saint's Virtues, by practiſing ſome exterior Act, or Acts thereof; as for inſtance, his Zeal, Humility,

Humility, Patience, &c. *Secondly*, they are to do some Work of Mercy, either Spiritual or Corporal, for the Benefit of their Neighbour; as giving of Alms, visiting the Sick, or those that are in Prison, comforting the Afflicted, praying for the Souls in Purgatory, or for those that are in the State of Mortal Sin, &c. *Thirdly*, They are to offer up to this Saint some particular Mortification, as Fasting, wearing of Hair-Cloth, Disciplining, using themselves with less Tenderness, &c. *Fourthly*, They are to curb their Senses, their Eyes, and Ears, and their Tongue, endeavouring to avoid even the least of Sins. *Fifthly*, They are to read some Chapter or Passage of the Life of this Saint; or meditate a while upon some one of his Vertues (of which you will find many in the Devotoin of the Ten *Fridays*) with an earnest desire to imitate them. *Sixthly*, They are to endeavour, for the Glory of God, to excite some Person to bear Devotion to this Saint. *7thly*, It will be convenient they every Day invoke the Intercession of some one Rank of the Saints, as they do of the Quires of Angels, to the end, that their Advocates and Intercessors

ſors being multiplyed (as the Church expreſſes it) they may the more readily obtain what they ask. The Claſſes of Saints may be divided into Patriarchs, Prophets, Apoſtles, Martyrs, Biſhops, Doctors, Prieſts, Religious, Confeſſors, Virgins, and other Saints in Heaven. For the more effectual prevailing with St. *Francis Xaverius*, it will be convenient every Day, to make a ſpecial Commemoration of St. *Ignatius* of *Loyola*, whom St. *Francis Xaverius* honoured, reſpected, and loved, as his Father, Maſter, and Superior.

Upon one of the *Nine Days*, the Perſon performing this Devotion, muſt Confeſs and Communicate, making a moſt diligent Preparation to pleaſe God and St. *Francis Xaverius*, for the more ready obtaining of the thing deſired.

Such as cannot read, may cauſe another to read theſe Prayers to them, they giving great Attention to them, and offering them up to St. *Francis*; or inſtead thereof they may ſay Ten *Pater Noſters* and Ten *Ave Maria's*, with Ten *Gloria Patri's*, in Honour of the Ten Years that St. *Francis Xaverius* ſpent in Preaching in the

Indies,

Indies; begging of the Saint whatſoſoever they deſire, and praying, as he did, for the Converſion of Infidels.

Tho' the propereſt time for performing this *Novena*, be from the 4th of *March* to the 12th, which is the Day of the Canonization of St. *Francis Xaverius*; yet it may be performed at any other time of the Year. Pope *Alexander* the VII. granted many Indulgences to thoſe that Celebrate this *Novena*, in the Church of St. *Roch*, of the Society of *Jeſus* in *Lisbon*, which is a tacite Approbation of this Devotion.

How much the Devotion of this *Novena* daily ſpreads, is well known: On this account St. *Francis* has obtained Favours for ſeveral Perſons, as they themſelves teſtify. In the Year 1688 it was perform'd at *Madrid* with extraordinary Solemnity, in the Royal Chappel of the Palace, their Catholick Majeſties being every Day there preſent.

THE

First Day of the NOVENA.

THE Person performing this Devotion, kneeling before an Altar, or the Image of St. Francis Xaverius, *shall lift up his Heart to God, and profoundly humbling himself in Spirit, and offering up all his Prayers, Thoughts, and Words to his Glory, in Honour of the Blessed Virgin* Mary, *St.* Francis Xaverius, *and to all the Angels and Saints of Heaven, he shall make the Sign of the Cross, and say the following Prayer.*

O Lord *Jesus* Christ, true God and Man, my Creator and Redeemer, for thy sake alone, and because I love thee above all things; I am sorry from the Bottom of my Heart, for having offended thee; and I do firmly purpose never to fall into Sin again, to shun all Occasions of offending thee, to Confess my Sins, and perform the Penance that shall be enjoyn'd me; and [illegible] to make Restitution and Satisfaction, wherever it shall be due from me: For the

the Love of thee, I forgive all my Enemies; to thee I offer up my Life, Actions, and Sufferings, in Satisfaction for my Sins; and ſince I humbly beg it of thee, I truſt in thy Goodneſs and infinite Mercy, that thou wilt forgive me them, through the Merits of thy precious Blood and Paſſion, and wilt give me Grace to amend my Life, and to perſever in thy Service unto my Death. *Amen.*

MOſt Glorious St. *Francis Xaverius*, Apoſtle of the *Indies*, if it be for the Glory of God and to thy Honour, that I obtain what I deſire and beg, by performing this *Novena*, ; do thou obtain me this Grace of our Lord ; if not, do thou guide my Petition, and beg of our Lord for me, that which is moſt proper for his Glory, and the benefit of my Soul.

O God and Lord of the Angels, whom thou doſt intruſt with the Guardianſhip of Men; I make thee an Offering of all the Merits of theſe Heavenly Spirits, and of thoſe of thy Servant St. *Francis Xaverius*, who was call'd an Angel for his Purity; and be-

cauſe

cauſe he preſerved Men from many Spiritual and Corporal Dangers. I beſeech thee, grant me that Purity of Soul and Body, which thou didſt confer on this thy holy Apoſtle, and that particular Grace, which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

Here ſay three Pater Noſters *and three* Ave Maries, *and then the following Prayer to St.* Francis Xaverius.

MOſt Holy Father *Francis Xaverius*, who receivedſt thy Praiſes from the Mouth of innocent Children; I moſt humbly implore thy bountiful Charity, for the Sake of the moſt precious Blood of *Jeſus*, and of the Immaculate Conception of our Bleſſed Lady, Mother of God; to the end thou may'ſt obtain of God's infinite Goodneſs, that at the Approach of my laſt Hour, my Heart may be ſeparated and withdrawn from all wordly Thoughts and Diſtractions, and be fixed in the moſt ardent Love of him, and a vehement Deſire of an happy Eternity; ſo that laying aſide the multiplicity of earthly things, which hitherto have perplexed me, I may moſt diligently

ſeek

ſeek, and perfectly find that one thing, which is neceſſary, which is to Die, and reſt in Peace, under the Protection of the moſt Holy Virgin *Mary*, in the Wounds of *Jeſus* her moſt Bleſſed Son, in the ſweet Embraces of my God, and in thy Preſence, Holy Saint, through whoſe Interceſſion I hope to obtain this Mercy. But yet, whilſt it ſhall pleaſe the Divine Providence, to preſerve my Life, I beſeech thee, my moſt loving Protector, and moſt affectionate Father, to obtain for me of his Divine Majeſty that I may Live, as one that is to Die, and as I would wiſh to have lived at the Hour of my Death; ever imitating thy Virtues, and fulfilling the moſt Holy Will of God; that ſo my temporal Death may be to me a Paſſage into Life Everlaſting: I alſo beſeech thee to obtain for me, that which I ask in this *Novena*, if it be for the Glory of God and Good of my Soul. *Amen.*

In the next Place, you are to ask of St. Francis Xaverius *the particular Favour you deſire to obtain, heightning as much as in you is, your Confidence in him; with ſuch Words as your affectionate Thoughts ſhall ſuggeſt, or with ſuch Aſpi-*

rations

tations, as your Devotions shall dictate.

Then the more to please this Holy Apostle, in Imitation of him, say that Prayer, which he himself composed, and used to say every Day, for the Conversion of Infidels, which is as follows:

ETernal God, Creator of all things, remember that thou alone didst create the Souls of Infidels, framing them to thy own Image and Likeness: Behold, O Lord, how to thy Dishonour, Hell daily is repleniſhed with them: Remember, O Lord, thy only Son *Jesus* Christ, who suffered for them, most bountifully shedding his precious Blood: Suffer not, O Lord, thy Son, and our Lord to be any longer despised by the Infidels; but rather, being appeased by the Intreaties and Prayers of thy Elect, the Saints, and of the Church, the most Blessed Spouse of thy Son, vouchsafe to be mindful of thy Mercy, and forgeting their Idolatry and Infidelity, cause them also to know him thou didst send, *Jesus* Christ thy Son and our Lord, who is our Health, Life, and Resurrection, through whom we are made free and saved, to whom be all Glory forever. *Amen.*

Then

Then conclude with the Prayer proper to this Saint.

Antiph. Well fare thee, good and faithful Servant; becauſe thou haſt been faithful over a few things, I will place the over many things: Enter into the Joy of thy Lord.

Verſ. Our Lord hath guided the juſt Man by right Ways.

Reſp. And hath ſhewed him the Kingdom of God.

The Prayer.

O God, who wert pleaſed to reduce to the Boſom of thy Church the Nations of the *Indies*, thro' the Preaching and Miracles of S. *Francis Xaverius*, mercifully grant us, that we may imitate his Vertues, whoſe glorious Merits we hold in Veneration. Through *Jeſus* Chriſt our Lord. *Amen.*

A Commemoration of St. Ignatius de Loyola.

Antiph. This man deſpiſing the World, and triumphing over Earthly things, heaped up Riches in Heaven by Word and Work.

Verſ. Our Lord hath guided the juſt Man by right Ways. *Reſp.*

Resp. And hath shewn him the Kingdom of God.

The Prayer.

O God, who for the Propagation of the greater Glory of thy Name, hast by Blessed *Ignatius*, strengthen'd the Church Militant with new Auxiliaries; graciously vouchsafe, that we by his Assistance and Imitation, solicitously combating upon Earth, may obtain with him an everlasting Crown in Heaven.

A Commemoration of St. Gregory *the Great, Apostle of* England.

Antiph. O most excellent Doctor, Light of the Holy Church, Blessed *Gregory*, Lover of God's Law, supplicate the Son of God for us.

Vers. Our Lord hath, *as above.*

The Prayer.

O God, who hast bestowed the Rewards of Eternal Blessedness on the Soul of thy Servant *Gregory*; Grant mercifully, that we, who are depress with the Weight of our Sins, may by his Prayers be delivered. Through our Lord.

The

The Second Day.

Lord *Jesus* Christ, true God and Man, *&c. as before on the First Day.*

Most Glorious St. *Francis Xaverius*, &c. *as the First Day, and so on all the following Days.*

A Prayer for this Day.

LOrd God of the Archangels, whom thou dost intrust in the most weighty Concerns of thy Glory, and the Benefit of Men; I offer up to thee the Merits of these most diligent Spirits, and those of thy great Servant St. *Francis Xaverius*, whom thou madest the Minister of thy Glory, and to whom thou recommendedst the Spiritual Welfare of innumerable Souls. I beseech thee grant, that I may perform those Duties, which thy most Holy and Divine Will has imposed upon me, and also that I may obtain that particular Grace, which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Third Day.

LOrd God of the Principalities, who according to the Diſpoſition of the Divine Will, by means of Angels and Archangels, takes care of the Welfare of Mankind, enlightning, inſtructing, and governing them; I offer up to thee the Merits of theſe moſt zealous Spirits, and thoſe of thy Servant St. *Francis Xaverius*, who enlightned and converted many Kingdoms and Provinces, and in them innumerable Souls, not only by himſelf, but by his Diſciples and Followers, *Inſtructing, Teaching and Commanding.* I beſeech thee, grant me the zeal of this Holy Apoſtle, and the particular Petition I tender in this *Novena*, to thy greater Honour aud Glory. *Amen.*

The Fourth Day.

LOrd God of the Powers, who have a ſpecial Prerogative to curb the Infernal Spirits: I offer up to thee the Merits of theſe moſt potent Spirits, and thoſe of thy Servant St. *Francis Xaverius*, to whom thou gaveſt ſingu-

lar-

lar Power of expelling Devils from Bodies and Souls. I beſeech thee, grant me the Grace to overcome all the Temptations of the Devil, and that which I beg of thee in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Fifth Day.

LOrd God of the Virtues, by whoſe means thou workeſt Miracles and Prodigies peculiar to thy Sovereign Power: I offer up to thee the Merits of theſe moſt *Stupendious* Spirits, and thoſe of thy Servant St. *Francis Xaverius*, whom thou madeſt a new *Thaumaturgus*, or Worker of new and prodigious Miracles, renewing in him the Signs and Wonders of thy Bleſſed Apoſtles, that he might diſcover the Goſpel to new Nations. I beſeech thee, grant me that profound Humility, wherewith St. *Francis Xaverius*, amidſt ſo many Miracles ſought thy Glory, and not his own Honour, as alſo that which I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Sixth Day.

LOrd God of the Dominations, which preſide over all inferior Spirits, as Miniſters of thy Providence, and ſubmit themſelves to thy Will, being ever ready to fulfil it: I offer up to thee the Merits of theſe excellent Spirits, and thoſe of St. *Francis Xaverius*, who tho' Superior to many, yet humbly ſubmitted himſelf to all Superiors, in them acknowledging thy Majeſty, and readily fulfilling their Commands. I beſeech thee, grant me a ready and perfect Obedience to all my Superiors, and that ſpecial Petition which I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Seventh Day.

LOrd God of the Thrones, on whom thou repoſeſt as on the Seat of thy Glory, and Chair of thy Majeſty: I offer up to thee the Merits of theſe ſupream Spirits, and thoſe of St. *Francis Xaverius*, that Throne of thy Glory, that Veſſel of Election to convey thy Name to new Nations, who denyed himſelf to himſelf, and to

all

all worldly things, caſting them out of his Heart, that thou alone mighteſt poſſeſs it. I beſeech thee, grant that I may deſpiſe all worldly things, and reſt in thee alone, grant me alſo the Petition I make in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Eighth Day.

LOrd God of the Cherubins, who are adorned with moſt perfect Wiſdom. I offer up to thee the Merits of theſe moſt knowing Spirits, and thoſe of thy Servant St. *Francis Xaverius*, whom thou didſt grace with ſupereminent Wiſdom, and to whom thou didſt reveal moſt profound Secrets, that he might teach thy Law to many People and Nations. I beſeech thee, grant that I may learn to fear and pleaſe thee, which is true Wiſdom, and that by Word and Example I may teach others to keep thy Commandments, and that thou wilt alſo grant me the Favour I beg in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Ninth Day.

LOrd God of the Seraphins, who are inflam'd with moſt ardent Love of thee: I offer up to thee the Merits of theſe moſt fervent Spirits, and thoſe of thy Servant St *Francis Xaverius*, who like a Seraphin, was enflamed with thy Love, conquering innumerable Hardſhips and Dangers of his Life, to pleaſe thee, and to make thoſe know and love thee, who before offended thee and knew thee not. I beſeech thee, grant that I may love thee my only God, and my Lord, and endeavour to bring all Men to the Knowledge and Love of thee; and alſo that thou wilt grant me that which I ask in this *Novena*, to thy greater Honour and Glory. *Amen.*

The Rapture of an affectionate Soul before a Crucifix: Compos'd in Latin *by St.* Francis Xaverius.

O God, I love thee, not that thou
Shouldst love me for't; nor love I do,
'Cause Hell for those that love thee not,
Will be their Everlasting Lot.
Thou, thou my *Jesus* didst embrace
Me wholly on thy Cross of Grace,
Thou bor'st for me in thy last Trance
The Thorns, the Nails, the Gall, the Lance,
Pains, Anguishes, and bloody Sweats,
Much Ignominy, and more evil Treats;
And Death: and all for sake of me,
For me a Sinner. O Love's Prodigy!
Why then, most loving *Jesus* why,
Should I not love thee till I die?
Not to avoid the Pains of Hell,
Nor yet in Heaven for e'er to dwell,
But meerly 'cause thou lovedst me;
Not for Reward will I love thee,
Will I love thee with all my Heart;
Because my God, my Lord thou art.
Amen.

This Prayer may be ſaid at the End of both Devotions.

MOſt Glorious St. *Francis Xaverius*, Apoſtle of the *Indies*, and mighty in thy Works; for the great Compaſſion thou ſhoweſt to all Men, and for that moſt ardent Zeal, with which, during the Term of ten Years, thou didſt labour in the *Eaſt*, for the Salvation of Souls; I beſeech thee, that thou wilt efficaciouſly interceed with God for the Converſion of Infidels, and of all Sinners; that thou wilt pray for the afflicted Souls in Purgatory, and for the true Peace and Proſperity of Chriſtians, eſpecially of thoſe that are devoted to thee; and that thou wilt obtain for me of our Lord this Grace and Favour, which I *N.* beg of thee with the moſt ſincere Affection I am able: Holy Saint, as thou art favourable and loving to all Perſons, be ſo alſo to me, tho' an unworthy Sinner: Grant me this Requeſt, to the Glory of God, and to thy own Honour. *Amen.*

FINIS.

AN INSTRUCTION TO Perform with Fruit, THE DEVOTION OF Ten FRIDAYS,

In Honour of St. *Francis Xaverius*, APOSTLE of the *INDIES*.

Much practiſed in *Rome* and augmented particularly of late by ſome Authentick Miracles wrought by the Interceſſion of this glorious Saint.

Upon which Score he is taken as particular Patron of almoſt all Italy.

Permiſſu Superiorum.

The Tranſlator to the READER.

Courteous Reader,

THE Experience I had in Rome *and other Parts of* Italy, *of the following Devotions to the Glorious St.* Xaverius, *made me deſirous, that our Nation, out of Ignorance of the means of obtaining them, might not want the like; and therefore I thought my time well ſpent in tranſlating this Treatiſe, in which you will find neither Quaintneſs nor Eloquence, but ſuch a plain and eaſie Stile, as is moſt ſuitable to Devotion, and fitted for the meaneſt Capacities, being deſirous all ſhould profit by it. Let not the perfect Practice of thoſe eminent Vertues propoſed to you to imitate in this Great*

Saint, diſcourage you from endeavouring their Imitation out of a puſillanimous Deſpair, ever to arrive to as high a Pitch of Perfection; but endeavour to imitate, at leaſt, this ſo admirable a Pattern, in a lower Degree; and the more ſenſible you are of your own Weakneſs, the more confide in his powerful Interceſſion, who (as the Writers of his Life teſtifie) always obtained what was for the Spiritual Advantage of thoſe that begged his Interceſſion, as you may aſſure your ſelf he will think theſe Vertues to be. I cannot wiſh a better Succeſs to this Tranſlation, than the Original had, nor better Effects of theſe Devotions in my own Country then they have had in Italy; *and I hope whoever experiences any Advantage by them, will be moved to pray for the Tranſlator of them, who is,*

[Dear Reader,

Your moſt hearty well-wiſher and humble Servant

N. N.

AN EPITOME OF The LIFE of St. *Francis Xaverius* APOSTLE of the INDIES; OF THE Society of JESUS.

THE Divine Providence, the ſame time it opened the way to the *Indies* and the new World, diſpoſed, that Saint *Xaverius* ſhould come into this, and be born to both, an elect Veſſel, to carry his Holy Faith over all, and in the former, eſtabliſh a new Chriſtianity; for which end, it qualified him with all thoſe Gifts we read were ſeverally beſtowed

ſtowed on ſeveral Perſons in the primitive Church, viz. *of being an Apoſtle, of Prophecy, of Learning, of Vertue, of Health, of ſuccouring the Needy, of Government, and of Tongues.*

Saint *Francis* was an Apoſtle, as ſent by Chriſt's Vicar with Title of *Nuncius Apoſtolicus*, to preach the Goſpel to the *Indians*; in ten Years he ran over all the Eaſt, making above a hundred thouſand Miles. He revived that Faith, St. *Thomas* the Apoſtle had there before taught; then foretelling, that when the Sea ſhould come up to that Croſs (which he erected) as it did when St. *Xaverius* enter'd thoſe Parts, then ſhould *Europe* ſend one that ſhould preach the ſame Doctrine he had already taught them. He converted many hundred thouſands of Infidels; with ſeveral Kings, Queens and Princes: He threw down the Temples of *Mahomet* and of the Idols, whereof he broke forty thouſand: He erected innumerable Churches, Baptized with his own Hand above a Million and two hundred thouſand Perſons: He was the firſt that ever preach'd to ſeveral Nations and Iſlands, and particularly

ticularly *Japony*, which contains three-ſcore and ſix Kingdoms: and deſigning to convert that great Empire of *China*, dyed in the way, in the Iſland of *Sanciano*. You ſee, how well is verified that Prophecy of a Holy Nun, his Siſter, that deſired her Father to let him continue his Studies, for he ſhould prove a great Apoſtle of the *Indies*. St. *Hierome* appearing to him at *Vicentia*, promiſed him the like; ſhewing him the *Indies*, and what Fruit he was to reap there. Our Saviour himſelf declared the ſame, the Saint at *Rome* often hearing thoſe Words. * *A Veſſel of Election is this Man unto me: For I will ſhew him how great things he muſt ſuffer for my Name.* Repreſenting to him withall an *Indian* weeping and lamenting his own and his whole Countries woful Condition, begging Help and Comfort from him; which he moſt graciouſly and plentifully did afterwards beſtow for the Space of ten Years upon the whole Eaſt.

He was alſo a Prophet foretelling things to come and far diſtant, and knowing the very ſecreteſt

* *Act.* 15. 16.

creteſt Thoughts of Man's Heart, inſomuch, that at the ſame time the King in *Portugal*, and St. *Ignatius* at *Rome*, ordered things to be done, he in the *Indies*, publiſhed and executed their Orders, and with that Certainty, that once in a publick Sermon from the Pulpit, he exactly related the Succeſs and Circumſtances of a Battle, which in that very Nick of time, was fought between the *Aceni* and the Chriſtians, above three thouſand Miles diſtant from the place where he then preached, as by ſtrict Examination afterwards was found to be true. This foretelling future things grew ſo cuſtomary to him, that he was ſcarce called any thing but Prophet; whereupon a moſt Learned Man with good Reaſon ſaid, That the Spirit of Prophecy in many, was as it were by Fits, but in St. *Francis* it was a continual Habit.

He was not only Maſter of Philoſophy at *Paris*, but alſo Teacher of the Divine Wiſdom in the *Indies*, preaching the Goſpel to all ſorts of People, confuting in ſeveral publick Diſputes the Brachmans of the *Indians*, the Imany of the *Turks*, the Bonzi of the *Japonians*, (all falſe Preachers of Idolatry) with that Fame

Fame and Renown, that a Pagan came ſix thouſand Miles, only to hear his Doctrine; whoſe Worth is ſufficiently made known by the Sanctity of his own Life, and of theſe his Diſciples, *Gaſper Berzeus*, *Coſmo Torres*, *Antonio Criminale*, the firſt that was martyred there, and many others of his Order; and even by the Children he nurſed up in this Holy Doctrine, who became great Preachers, and wrought many Miracles, caſt out Devils, cured Diſeaſes, threw down Idols, and finally by the ſix hundred Martyrs in the Iſland of *Manar*, and infinite others of *Japony* and the *Indies*, that were all his Diſciples.

The fourth Gift of Vertues, meaning that which adorns the Soul, was in him moſt admirable. His Love of God is ſufficiently known all the world over; ſo far from being bias'd by any ſelf Intereſt, that ſeeing in a Viſion all the Labour he was to undergo, he cried out, *Amplius Domine*, *Amplius*; *More Lord*, *More*. And at another time having a taſt of Divine Conſolations to that degree, as he diſowned himſelf any farther capable of receiving them, he ſaid; *Satis eſt Domine*, *ſatis eſt*.

It is enough. Lord, it is enough. Such was his Charity, that he went to preach the Goſpel to the Infidels, bare-foot, trampling upon Thorns, loaded with a little Furniture for Maſs, and ſome few pious Books; provided only with a ſpare Quantity of Rice; waiting upon others running at their Horſes Heels, to haſten the ſooner to the converting of Souls; always out of himſelf with the Love of God; ſuffering ſo many Misfortunes at Sea by Tempeſts and frequent Shipwracks, thrice ſinking under the Ship; always in Dangers and Troubles, Croſſes and Afflictions; perſecuted by Infidels, Thieves, Devils, falſe Brethren; had in Deriſion, ſcoffed at, and moſt barbarouſly miſus'd by thoſe he had been moſt charitable and beneficial unto; beaten moſt cruelly by the wicked Spirits, and moleſted with their Temptations; threatned to be murdered by Cut throats; by Idolaters held for a Mad-man, even in the Court of the King of *Amangucci*, where they reviled him with Curſes, cover'd him with Dirt, overwhelmed him with Stones, and treacherouſly laid Snares to take away his Life; often endeavouring to poiſon him; twice

giving

giving him into the Hands of Assassinates to be dispatched. Being stoned by the Gentils of the Island of *Moro*, he made his escape over a broad River, by the means of a great Timber Beam, which he handled and turned like a little Wand. How often did he give his Life for Christ? When he attended those that were infected with the Plague; when he upbraided their Infidelity to the very Gentils ready armed with Stones to kill him; when in spite of Princes and Priests, he threw down their Idols; when he alone resisted a whole Army of *Badaga*, that in a fury intended to oppress the Christians; when he intrusted himself going into *Japony* in a small Boat to Pirates, infamous for killing Passengers; when he entred the Island of *Moro*, where they eat Man's Flesh; when he went to *China*, where it was Death for any to enter: So much did he love God and his Neighbour, but contemned and made himself most despicable; exercising all Severity imaginable upon his tender Flesh. A Man that was so nobly born, of the Race of the Kings of *Navarre*, and honoured with the Title of *Nuncius Apostolicus*, kneeled to every

every poor and ordinary Prieſt, to kiſs his Hand; making and deeming himſelf a Slave to all: In the Ships, Inns, Hoſpitals ſerving the very meaneſt Beggar and baſeſt Servants; looking after their Horſes, ſweeping their Chambers, waſhing their dirty Linnen and Veſſels; exerciſing the loweſt Offices, even cleanſing their Sores and Wounds, with that Charity and Victory of himſelf, as to ſup up the Water, wherewith he had waſhed one that had a Leproſy, and another time to ſuck out the Putrefaction and Matter of a moſt loathſome Sore. I omit his other Vertues: He eat only once a Day, and then only a little burnt Rice, and often nothing for four, five, ſix and ſeven Days together: His Drink was Water; he was cloathed with a Hair-ſhirt, wore one ſingle Garment of black Canvas, all patched: His Sleep was either at Land upon the bare Ground, or the Cables on Shipboard: His Penance ſo rigid and auſtere, that he fainted often thro' his Faſtings and ſevere Diſciplines, wherewith he tore his tender and innocent Body. If by Vertue you mean Miracles, he wrought infinite. In the Fire, ſtopping

ping it with his bare Word, when a Houſe was actually burning: In the Air, driving away the Plague from *Malaca*, with the ſweet Savour of his dead Corps, and making it rain Stones and Aſhes upon the City of *Tolo*, rebelling from Chriſt and the *Portugueſe*, which filling up the Ditches, and demoliſhing the Walls, forced them to a Surrender. In the Water, allaying Tempeſts, ſweetning Salt Water by the Sign of the Croſs, or dipping his Foot therein. In the Earth, cauſing Earthquakes. In his own Body, raiſing it in the Air, preſerving it incorrupt and in the Flower of Virginity, ever free from the leaſt Motion of Concupiſcence. He ſtill lived, tho' amongſt ſo many Snares, Diſeaſes, Labours, Plagues and Poiſons, even without the leaſt Infection or Hurt untouch'd, and after Death ſending out a moſt odoriferous Savour, even amongſt quick Lime, and moiſt and wet Earth. The very Beaſts obeyed him: a Lobſter brought to Shore his Croſs, that had fallen into the Sea. The Devils feared him diſpoſſeſſing all that were brought to him. In the Iſland of *Moro*, at his firſt Sermon he preached there;

there; the Earth ſhaking and opening, hideous Cries and Shreiks of Devils were heard, that fled from their ſo long inhabited Dominions, inſomuch, that they appeared all ſurrounded with Fire in the Air, to the People; crying out: You burn and torment us, *Francis*, you drive us from our Kingdom.

He was no leſs famous for the fifth Gift of curing Diſeaſes: Witneſs Father *Francis Perez*, Rector then of the College of *Malaca*, who upon the point of Gaſping, was perfectly cured by St. *Francis*'s embracing him. He that he healed of his Wounds, by only carrying him upon his Back. That Leper, whoſe Sores he cured with only waſhing them. Witneſs alſo the Biſhop of *Malaca*, who deſiring a Summary of all the Miracles the Saint had wrought, and finding after ſtrict examination eight hundred only in his own Dioceſs, ceaſed to proſecute his firſt thoughts, deſpairing ever to reckon them. Let the *Indies* confeſs and acknowledge his Power in this point, where, not he in his own Perſon only, but his Hair, Girdle, Beads, the very Pulpit he preached in, the Lamps that

burnt

burnt before his Shrine, the Water wherein was dipped only a Medal of his, even his very Shadow (which is yet more wonderful) cured many Diſeaſes. Let him anſwer for himſelf; he can teſtifie, that in an inſtant, by Prayer, he was healed of thoſe moſt dangerous Inciſions, mortal of themſelves, and beyond the Art of Man, as the Surgeons confeſſed, cauſed by the little Cords, wherewith out of too much Fervour he had girded his Thighs and Arms.

This is inconſiderable, if compared to his Power of raiſing the Dead: Beſides many others, it is authentically proved, that five and twenty have obeyed his Call; ſome as they were carried to their Graves; others have been buried ſeveral Days, refreſhing hereby the Memory of Chriſt's own Actions. A Noble Gentil entreated him to come and raiſe his Daughter, now deceaſed, and receiving this Anſwer, that ſhe was alive, diſſatisfied left St. *Francis*, but was ſoon comforted by his Servants, that told him ſhe lived. A Lady (like *Martha*) lamenting her Loſs, ſaid; if you had been here my Daughter had not died:

Why, ſaid the Saint; ſhe is not dead: Yes, replyed ſhe, and three Days buried: The Saint accompanying her to the Grave, reſtored the Daughter alive to the afflicted and incredulous Mother.

His whole Life was nothing but an Exerciſe of the ſixth Gift; of helping the Needy: He was totally taken up in tending the Sick and the Poor, ſuccouring the Oppreſſed, inſtructing the Ignorant and Sinners, aſſiſting all that were in Neceſſity and Danger, either Spiritual or Temporal, with ſo much Carefulneſs and Induſtrious Zeal, that none is able to expreſs it. One Saint *Francis* was not ſufficient to work according to the great Charity he bore to all: To the end he might help ſeveral, he was actually preſent to each at the ſame time, in different Places: As when called upon by a Merchant, who ſuffer'd Shipwrack; he obeyed and ſtaid with him three Days upon the Plank, till all the reſt of the Ship were dead, and then brought him ſafe to Shore: And when, with the ſame miraculous Apparition, he ſaved ten Men in a little Boat. Such was the Confidence Seamen had in his Preſence,

that

that the oldeſt and moſt ſhivered Ships were reckon'd the moſt ſafe; and Infidels themſelves for more Security, loaded all their Goods upon them, tho with double Charges and Expences, whom he aſſiſted even after his Death; for carrying his Body in a very tottered, unſafe and ill-rigged Ship, and running upon a Rock; the Seamen betook themſelves to invoke the Saint's Aid; and preſently the Rock ſplit in two, and opened a Paſſage for the Ship: Whereupon now at Sea, he is the Patron of Mariners even amongſt Infidels.

He was eminent for the Gift of Government and directing Souls, with no leſs Satisfaction of Seculars, than Religious; Grateful always to the People, dear to Kings and Princes, winning the Hearts of all. St. *Ignatius* would have made him General of his whole Order: The King of *Portugal* reverenced his Words as Commands, as did alſo the King of *Bongo* and *Amangucci*: The King of *Travancor*, called the great King, put out an Edict, commanding all ſhould obey the great Father (ſo he called St. *Francis*) as the great King. He converted the King

of

of *Tanor*, and several others. Pope *Paul* the III. admired his Sanctity; *Marcellus* the II. desiring to see him, sent for him from the *Indies* to come to *Rome*; so much did he win the Hearts of all far and near: The Gentils reverenced him, and even erected a Church in his Honour; where some wicked Fellows out of Contempt, having often stole the Oyl from the Lamp and poured Water in its place; enraged to see the Week yet burn, and themselves deluded, put it quite out, which as often lighted of it self, to their greater Confusion and Christians greater Comfort. Another time, being all alone, he met a whole Army of Enemies that were Heathens, whom he frighted and put to flight with his bare Authority.

To conclude, his Gift of Tongues is no less wonderful than the former. They spoke in those Countries a hundred different Languages, which St. *Francis* spoke, not only well, but also with great Facility and Eloquence, yet with these two Privileges; The first, That preaching to Men of different Nations, he was perfectly understood by every one; The second, that with

with one and the ſame Word and Anſwer, he ſatisfied the Doubts and Queſtions of many together, although concerning things, both hard and of different Matters. Theſe and many other things we read of him in Hiſtorians, and in the Proceſs of his Canonization. They add moreover, that he was not ſo well known, or ſo much called by the Name of *Francis*, as ſometimes of Angel or Prophet, ſometimes Raiſer of the Dead; now by that of Holy Father, other times of Great Father; but always and by all, with the Approbation of the Pope and Applauſe of the whole World, he was called by the Name of Apoſtle.

To whoſe Holy Interceſſion and Patronage, by the Aſſiſtance of your Prayers, I commend my ſelf, hoping you'll find his Holy Aid and Aſſiſtance in all your Neceſſities (if for the good of your Souls) as you have ſeen others before you: Obſerve moreover (as it has been more exactly noted in theſe our latter Days) that none with Faith and Devotion, ever recommended themſelves unto him, that miſſed of their Aim, or at leaſt, did not receive ſomething more beneficial to

themſelve

themſelves and their Souls Good, which was and is his only Scope in conferring Benefits. Let us comfort our ſelves with what he told F. *Marcellus Maſtrilli* at *Naples*, when appearing to him, he miraculouſly cured him: *Non parum ſe poſſe in Paradiſo*: *That his Power was great in the Court of Heaven.*

AN

Advertiſement

Of the AUTHOR

To the Devout Reader.

SAint *Francis Xaverius* is always ready to help thoſe that devoutly implore his Aid in all their Neceſſities of what kind ſoever, and even to obtain of God moſt miraculous Favours for them, as all Chriſtendom can teſtifie; and for this reſon, he is called the

new

new *Thaumaturgus*, that is, Worker of Miracles; which are ſufficient to fill whole Volumes, and we here in ſhort will touch upon the Heads only of ſome few, to animate the Reader to have recourſe to this great Saint.

Peter Veglio a *Portugueſe* Merchant, of a very looſe Life, by means of an Alms he had once given in Neceſſity, deſerved God's Mercy through the Saint's Interceſſion, and was brought to Repentance, and relieved in all other Corporal Neceſſities by the ſame Saint *Francis*, who likewiſe foretold him the Hour of his Death, which accordingly happened.

He appeared to a Woman, that had been a long time ſick in *Malavar*, and promiſing to ſend her one that ſhould hear her Confeſſion, adviſed her of her Death.

A Youth in the Hoſpital of *Mozambichi* raving, through the Sharpneſs of his Diſtemper, by only the Touch of the Saint, was cured both in Body and Soul.

An *Indian*, by Profeſſion a Schoolmaſter, by Life a moſt lewd debauch'd Wretch, was converted by the Saint's appearing to him, and obeyed that gracious

gracious Call of God to a better Life.

Being desired by a Christian Lady to dispossess a Youth that was tormented by the Devil; as soon as he entred the House the wicked Spirit quitted his Habitation; and the Youth, before ready to die, was thereupon restored to perfect Health of Body. An *Indian* Poet, that had accidentally lost his Eyes by Gun-powder, after many Years applying himself to the Saint, recovered his Sight better than before; which Miracle he published in Verse over all *India*.

He healed a Leper with washing his Sores, and drinking that filthy Mixture of Matter and Water.

An Idolatrous Woman that was barren, at the Intercession of St. *Francis* was blessed by God with a Son, who soon after dying, was restored to Life again by the Saint.

He raised another that was drowned in a Well; and a third that died of the Plague.

In the Kingdom of *Travancor* he raised one that had been buried; and another in *Murar*, as he was carried to his Grave.

In *Malaca*, he brought to Life a Child that had been dead three Days; and in the ſame place the Son of one that was devoted to him.

In *Japony* he gave Life to a Daughter of an Idolater. To two others in *Manapar*, and to ſeveral elſewhere, as all the World can teſtifie, and the Tranſactions of his Canonization do authentically evidence.

He reſtored to a Seaman his Son, that had been loſt ſix Days at Sea.

He filled a whole Sea with Fiſh, where none ſcarce could be found before; and with his Bleſſing, turned the ſalt Water of the Sea into freſh.

He obtained Rain to free a King from his Enemies that ſurrounded him.

A deſperate Gameſter, that had loſt all he had in the World, encouraged by the Saint to try to mend his Condition, recovered his Loſſes; and withall obtained the Converſion of his Soul, which was the Saint's only Aim.

He ſaved ſeveral Ships from periſhing in Tempeſts and Storms.

He was in ſeveral places at once.

The very Children whom he taught the Chriſtian Doctrine, with the Beads and

and Medals of St. *Francis*, caſt out Devils, and wrought many Miracles.

His very Hand-writing cured the Sick, and his Pictures ſtopped and quenched a great Fire.

The Oil that burns in the Lamps before the Saints Body at *Goa*, has cured many infirm and ſick of all Diſeaſes.

A Chriſtian Lady, by means of a Croſs, that the Saint had erected in *Amboino* to be honoured, obtained, in time of a great Drought plentiful Rain, which the Idolatrous Women were not able to obtain from their Idols with their enchanted Witchcraft.

The Saint appeared to a Merchant, that had recommended himſelf to him, and had a pair of Beads of the Saints with him, five Days after he had ſuffered Shipwrack, and brought him ſafe to Shore; and ſtayed with another three Days upon the ſame Plank, and at laſt landed him ſafe.

God bleſſed ſeveral barren Women with Iſſue at this Saint's Interceſſion.

An *Indian* in *Punicale*, that had three Daughtets, prayed to the Saint to beg of God the Bleſſing of three Sons, which ſhe obtained. We ſhall

weary

weary our ſelves in rehearſing all the Wonders wrought by this great Saint; as the Vicar General of *Goa* owned of himſelf, after he had reckoned up eight hundred.

We read of an hundred authentically approved of in the Proceſs of his Canonization. The Miracles that have been wrought at *Potami*, in the Kingdom of *Naples* by a Picture of his, are ſufficient to fill a whole Volume.

The Church therefore, with good reaſon, ſays of him on his Feaſt: *This Saint, ſo bountiful, ſo gracious and ſo loving, ſhines over all the World by his moſt reſplendent Miracles.* Who will be no leſs ready and willing to aſſiſt you in all your Neceſſities; if you amend your Life, and reform your Manners; the Saint aiming by theſe temporal Favours he beſtoweth, at nothing elſe, than the Salvation of every ones Soul, which God of his infinite Mercy grant to all, by the Interceſſion of St. *Francis Xaverius.*

To the Devout Clients of the Glorious Apoſtle of the *Indies*, St. *Francis Xaverius*.

HEre is laid before you (Clients of this Great *Xaverius*) a little parcel of the innumerable Actions and moſt Heroick Enterprizes of St. *Francis*, which he took in hand, only to the greater Honour of God, and for the Good of his Neighbour.

If you like this ſmall Compendium, and find your Heart enflamed with a deſire of more, betake your ſelf to the Hiſtory of his Life copiouſly written by many; but yet far ſhort of what he did.

Thoſe that deſire to honour this Saint, by imitating him, and to profit themſelves thereby, muſt reflect upon that Saying of St. *Auguſtin*: That, *Non pigeat imitari quod delectat celebrare*; that is, *They muſt not be aſhamed to imitate, what they delight to honour.*

The Saints are willing to find in us ſome Similitude of their Vertues, which they have practiſed before us in this world, to the end they may be the eaſier ſtirred

ſtirred up to obtain our Petitions. For which Reaſon, here are Ten Vertues of this Saint allotted for Ten Fridays: And although this Glorious Saint was admirable in all the Vertues of a moſt ſublime Chriſtian Perfection, yet theſe ſeem more particularly neceſſary, and alſo in ſome ſort fitter to be imitated, which we ſhall here ſet down.

You ſhall every *Friday* read one with Reflection, and purpoſe to imitate him therein, and beg it of God, by the Merits of this Saint for your ſelf, not forgetting me; whereunto it will help very much, to reſolve from one *Friday* to another to practiſe more or leſs the Vertue propoſed in the former Conſideration, according to the Neceſſity you find thereof in your Soul: By which frequent Acts you will greatly facilitate and advance your Spiritual Profit.

General Advertiſements,

For thoſe that deſire to honour St. *Xaverius*, by imitating theſe his Vertues.

1. BE Devout to the Holy Crucifix.
2. Pray for the Converſion of Infidels.
3. Pray for the Souls in Purgatory.
4. Be a Lover of Chaſtity.
5. According to your Condition endeavour to help your Neighbour, as well in Spirituals, by teaching the Chriſtian Doctrine to Children and ignorant People, hindering their Sins, exhorting them to do well, and giving good Example; as in Temporals, by giving Alms, viſiting the Sick and Hoſpitals, defending the Poor, and helping them in Neceſſity.
6. Confeſs often.
7. Examine your Conſcience daily.
8. Reflect often upon thoſe Words: *Quid prodeſt Homini, ſi univerſum Mundum lucretur, Animæ vero ſuæ Detrimentum patiatur?* That is, *What doth*

doth it avail a Man to gain the whole World with the loſs of his own Soul?

9. Return Good to him that has diſpleas'd, or injured you.

10. Promote the Devotion to the Saint.

Antiph. Well fare thee, *&c. with Verſ. and Reſp.* as before, *p.* 13.

The Prayer.

LOrd God who haſt vouchſafed by the Preaching and Miracles of St. *Francis Xaverius*, to joyn unto thy Church the Countries of the *Indies*: Grant propitiouſly, we beſeech thee, that reverencing his Glorious Merits, we may alſo imitate his Example. Through Chriſt our Lord. *Amen.*

A Prayer to the five Wounds of our Saviour, much uſed by St. Francis.

O Lord Jeſus Chriſt, by the five Wounds thou waſt pleaſed to receive upon the Croſs for Love of us: Help thy Servants, *N. N.* whom thou haſt redeemed with thy precious Blood.

To the greater Glory of God, and Salvation of Souls. *Amen.*

Through the Interceſſion of St. *Francis Xaverius.*

O God I love thee, *&c.* p. 23.

Ten Motives

To excite all to a Devotion to St. *Francis Xaverius.*

1. HIS indefatigable Zeal, accompanied with an undaunted Courage in undertaking, ſuffering, and overcoming all Difficulties for the Good of Souls.

2. His ſingular Affability, wherewith he accomodated himſelf to all ſorts of Perſons, to gain them to God.

3. His total Contempt and Abſtraction from all things of this World.

4. That great Fire of Divine Love, which betraying it ſelf ſo often, even in his very Countenance, ſhewed how full his Soul was of God.

5. His living and dying a pure Virgin.

6. His

6. His extraordinary excelling in all kind of Vertues and Gifts of God.

7. The great Number of Souls he converted, which were above two hundred thouſand.

8. His Facility in working Miracles alive and dead.

9. The extraordinary Favours he ſheweth to thoſe that are devoted to him.

10. The common Experience, whereby we ſee that whoſoever ſeriouſly recommends himſelf to St. *Francis*, either obtains his Requeſt, or Comfort and Strength to conform to God's Will, if he has not his Petition granted (becauſe not expedient for the Good of his Soul,

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An Explication of the Devotion of Ten *Fridays*, in Honour of St. *Francis Xaverius*, and what is to be done therein.

THis Devotion is inſtituted to obtain ſome ſingular Favour of this Saint; who as heretofore on Earth, ſo now in Heaven, is all Bowels of Mercy towards thoſe that invoke him,

and does moſt graciouſly and abundantly favour his Devout Clients.

Ten *Fridays* are ordained, and, if conveniently, without Intermiſſion; in each of which, he that will perform this Devotion, muſt Confeſs and Communicate; and before ſome Altar, or Picture of the Saint, or where elſe moſt convenient, muſt alſo ſay Ten *Pater Noſters*, and Ten *Ave Maria's*, and Ten *Gloria Patri's*, &c. offering to God the Merits of this Saint, to obtain the Favour he deſires.

In this, two things are to be obſerved: The *Firſt* is, That before one applies himſelf to this Devotion, he muſt purifie his Intention concerning the Favour he petitions, be it Temporal, or Spiritual; pretending nothing elſe but the Glory of God and the Salvation of his own Soul; for ſeeing this was the only Aim of this Saint, whilſt he lived in this World, ſo it will be a more efficacious means now in Heaven, to move him to favour us with his Interceſſion to his Divine Majeſty, to obtain us our Requeſt.

The *Second* is, That none of theſe Devotions, omitted either in part or whole, have any Obligation, even of

a

a venial Sin; ſo that you may continue them or no, when begun, without any ſcruple; and if Buſineſs permits you not to perform Ten *Fridays* in order, go on with them at your leiſure.

Friday is aſſigned in Memory of the Saint's dying on that Day in the Iſland of *Sanciano*: The Number is in Honour of the Ten Years he laboured in the *Indies* for God's greater Honour, and the Good of Souls; and the ſame is to be underſtood of the ten *Pater's* and *Aves* and *Gloria Patri's*.

To the end this Devotion may have more Fruit, and promote the Exerciſe of ſome Vertue, ſome Conſiderations are here ſet down taken out of the Life of the Saint; one for every *Friday*, which is to be read on that Day, by thoſe that practiſe this Devotion; ſtirring themſelves up to a lively Imitation of the Saint. To every Conſideration there is annexed a Colloquy, in form of a Prayer, begging of the Saint ſome Spiritual Grace ſuitable to the foregoing Conſideration, and profitable for the good of their Souls; wherein, with a little Labour, they may ſpend their time with much Profit.

The CONSIDERATION

For the Firſt *FRIDAY.*

Upon the ſingular Purity of Mind, and Body of St. *Francis Xaverius.*

BY Purity of Mind, is not only underſtood Innocency of Life, but alſo a right Intention of doing all our Actions purely for the Glory of God, and for no other end.

How great was this Purity in St. *Francis!* The ſole Aim of his immenſe Labours was the Glory of God; not ſeeking any thing elſe, either in his Voyages by the moſt dangerous Seas of *Europe*, *Aſia*, and *Africa*, or Journeys by Land; I may ſay through both Worlds, or in his moſt troubleſome Preaching, but that God ſhould be known, praiſed and glorified. In a word, all he ſuffered (which as *Francis Manſilla*, a great while Companion to the ſaint ſaid, is not to be conceived how much it was) was only for

for the Glory of God, never regarding any the leaſt private Intereſt.

The Reward of his Labours was a moſt ſublime degree of Sanctity, which he arrived unto, whereby afterwards he deſerved ſuch a Glory in Heaven, and received ſo many Favours here on Earth.

And our Saviour, to ſhew how pleaſing his Labours were to him, wrought that continual Miracle; that in his Father's Houſe a Crucifix ſweat Blood, every time the Saint was in any difficult Enterprize, or Suffering.

Examin your ſelf, Devout Soul, and ſee what Intention you have in all your Actions; if to pleaſe God only, or elſe for ſome other private Intereſt: If the firſt, give God thanks, and ſtir your ſelf up to Perſeverance: If the ſecond, be ſorry and purpoſe an Amendment

But by Purity of Body, is chiefly underſtood the Vertue of Chaſtity, which retrenches all ſenſual unlawful Pleaſures.

He excelled ſo much in this Vertue, that as long as he lived he preſerved the Lilly of his Virginity unſtained, and therefore is generally painted with

one. And which is yet more to be admired, he preſerved it moſt pure, even living in the World, amongſt the Delights and Enticements of his own Houſe, in the Heat of his young Blood, and Liberty of the Students of the Univerſity of *Paris*, where he lived, and even in the moſt licentious and looſe Manners of the *Mahometans* and Gentils, with whom he converſed ſo many Years.

God rewarded this his Angelical Purity with the Incorruption of his Body after his Death, and with infinite other Miracles. For *George Alvarez* having buried it in quick Lime, that he might the eaſier carry his Bones from *Sanciano* (the Iſland where he died) to *Goa*, after three Months found it as entire as if newly buried; and which is more, the Body being cut, bled as freſh as if alive.

This Miracle extended it ſelf alſo to his Cloaths, which were preſerved from receiving any Harm from the Lime, which naturally would have conſumed both.

The Body alſo ſent out a moſt fragrant Odour, far ſurpaſſing any in this World. The carrying the Body through

through *Malaca*, freed it from a moſt deſperate and infectious Plague: And when it was brought to *Goa*, the Miracle of its Incorruption did no leſs continue; for ſeveral times it bled afreſh, and even to this day (being now above a hundred Years) ceaſes not, the Body being as incorrupt as ever. Every one may eaſily ſee how he behaveth himſelf in this Vertue, according to his State and Condition.

The COLLOQUY

To St. *Francis Xaverius.*

To obtain Purity of Body and Soul.

MOſt Glorious Apoſtle of the Eaſt, moſt pure in Body and Soul; I, a moſt miſerable Creature, with all Humility have recourſe to you; begging you would by your Interceſſion obtain for me ſuch a pure Intention in all my Actions, that I may never aim therein at any thing elſe but the greater Glory of God, and ſuch a pure Chaſtity, that neith-

neither in Thought, much leſs in Word, or Deed, I may ever diſpleaſe the moſt pure Eyes of our good God. Amen. *Through the Interceſſion of St.* Francis Xaverius, *God grant me Purity of Mind and Body.*

The CONSIDERATION

For the Second *FRIDAY.*

Upon the profound Humility of St. *Francis Xaverius.*

ACcording to St. *Bernard*, Humility is a Contempt of ones own Worth; according to St. *Thomas*, it is a Vertue whereby a man knowing his own Defects and Imperfections, keeps himſelf within his own Bounds, in a low Degree.

St. *Francis* practiſed this Vertue in a moſt perfect manner towards all ſorts of Perſons: For tho' he was born of the Race of the Kings of *Navarre*, by Office *Nuncius Apoſtolicus*, and beſides, endowed with moſt rare Talents of Nature and Learning, yet he humbled himſelf below all, whenever

whenever it was for the greater Glory of God. He writ to St. *Ignatius* his Superior always upon his Knees.

He anſwered a Friend of his, who examined him concerning a dead Child he had raiſed in the Coaſt of *Comorino*, with all Humility, as it were confounded: I raiſe the Dead to Life? And can you believe ſuch a thing of me, ſuch a great Sinner as I am?

In a word, all his Life is full of Examples of his moſt profound Humility; and was held for ſuch over all *Spain*, *Italy*, *France*, *Portugal*, *India*, *Japony*, and innumerable other Countries, wherein he exerciſed this Vertue in diverſe Ways, and in a moſt perfect Degree with the poor Priſoners, Children, Slaves, Souldiers, Seamen and what not? And this in a moſt abject and contemptible manner; chooſing for his Lodging the Hoſpitals, for his Cloths courſe Canvas, and for his Meat Dry Bread, Burnt Rice, and the like.

But God ordered it ſo, that the more he humbled and debaſed himſelf, the more he ſhould be eſteemed by others.

Hence it was Pope *Paul* the third admired him, and that he was ho-

nour

noured and reſpected by the King of *Portugal* in an extraordinary manner, and no leſs by the Vice-Roys of *India*, by Governours of Towns and Countries, and by all Perſons of Note. The *Portugueſe*, even in *Portugal*, gave him the Name of Apoſtle; the Gentiles ſtuck not to give him Divine Titles; the *Mahometans* held him for a great Prophet; many Idolatrous Kings called him Great Father; whole Towns and Countries came to meet him: The Miſſioners of the Society, that were deſigned for the *Indies*, thought it a Paradiſe to be ſent to never ſo hard Enterprizes, if Saint *Francis* were but there; ſo little did they think of themſelves to enjoy him. *Gonzalo Fernandez* crept upon his Knees to St. *Francis*, who knock'd at the Door to ſpeak with him: *Angero*, a *Japonian*, came from the fartheſt part of the Eaſt to the Iſland of *Molucche*, above two thouſand Miles, only to treat with the Saint about the Affairs of his Soul: After the Saint's Death, a new Convertite ſailed from *Goa* to the Caſtle of *Xavier* in *Spain*, above fifteen thouſand Miles only to ſee and reverence the Cham-

ber

ber St. *Francis* was born in. You ſee how true God's Promiſe is, and how much it is verified in this great Saint. * *He that humbleth himſelf, ſhall be exalted.*

Let every one reflect upon this, and ſee how he behaveth himſelf according to his State, with his Superiors, with his Equals, and with his Inferiors: Let him ſee if he carries himſelf as a good Chriſtian ought, with Charity and Submiſſion, or rather, with Pride and Haughtineſs; and accordingly let him purpoſe to perſever in the good, or mend what is amiſs.

The COLLOQUY

To St. *Francis Xaverius.*

To obtain Chriſtian Humility.

MOſt humble St. *Francis*! I moſt earneſtly deſire, you would beg of Almighty God for me Strength and Courage to overcome my Pride, and

* *Luc.* 18. 14.

and imitate your Humility; whereby I may offend no body, either in Thought, Word or Deed, out of Pride or Contempt: I purpose on my part, to use all possible Diligence thereunto, that I may glorifie God, and edifie my Neighbour. *Amen.*

The CONSIDERATION

For the Third *FRIDAY.*

Upon the Penance and Mortification of St. *Francis Xaverius.*

PEnance here is not taken for a part of the Sacrament, but it is a Vertue that embraces hard Difficulties and painful Afflictions, for Satisfaction for Sins committed against God.

Most sharp were the Mortifications this Holy Apostle used and inflicted upon himself; besides the insupportable Sufferings annexed to his Apostolical Charge and Office; His Fasts were very frequent; and, had not God particularly inspired him to undertake

dertake them, might be called moſt indiſcreet; for he paſſed three, four, and ſometimes ſeven Days without the leaſt Suſtenance; tho' his ordinary Diet might be juſtly called a perpetual Faſt; as hath been gathered out of one of his Letters to a Friend of his, wherein he confeſſes, that he lived more like a Bird than a Man, with nothing but water and Rice. His Watchings were continual; ſpending the beſt part of the Night in Prayer: His Sleep and Reſt (which he even unwillingly allowed to Nature) were rather to torment, than eaſe him; for at Sea he lay upon the Cables, and at Land upon the hard Ground, or a Bed of Cords. He wore Day and Night a continual Hair-Shirt. He girded himſelf with Chains, riveted with Points of Iron: He diſciplin'd himſelf to Blood with Whips armed with Rowels of Steel. His Eyes were in a perpetual Bath of Tears for the Offences he knew were committed by others againſt God. Confeſſing himſelf always a Sinner, and being both Confeſſor and Penitent, he ſhared with others in their Penances, and undertook to

ſatisfie

ſatisfie for them himſelf; witneſs that Heroick Act upon the Coaſt of *Cananor*, where to move a Sinner to Sorrow for his inveterate Sins, he retired himſelf into a Grove hard by, and there cruelly tore his Body with Whips, till ſuch Quantity of Blood trickled down his Back, as provoked the Sinner to abundant Tears, and a true Compunction; and ſo he reconciled him to God.

But what Wonder he ſhould practiſe theſe moſt cruel Mortifications in this his Office of Apoſtle; ſeeing, from the firſt Moment he begun a perfect Liſe, he accuſtomed himſelf to moſt rigid Auſterities? Who is ignorant, that to ſatisfie God for his too great Niceneſs and Spruceneſs in Cloths, and Nimbleneſs in Dancing, he tied his Thighs ſo ſtrait with little Cords, that he was not able to breath; ſo far had he let them eat into his Fleſh, that they could not be ſeen; whereof he muſt neceſſarily have died, had not God moſt miraculouſly cured him, whom he had deſigned for the Apoſtle of the new World. Every one knows that in the Hoſpital of *Vicenza*, to get a total Victory over himſelf, he ſucked

ſucked the Corruption and Matter of a moſt peſtiferous and loathſome Impoſtume: And before he ſaid his firſt Maſs, he ſpent forty Days in moſt rigid Penance, ſhut up in a little Grot of Mount *Celſo*, within the Confines of *Padoua*. In fine, theſe Auſterities were ſo dear to him, that he never left them off to his dying Day; ſo that with good reaſon, he might ſay with St. *Paul*: * *I die daily*: and * *for thy ſake we are mortified all the Day*.

As God is a moſt juſt Rewarder of the leaſt thing done for his ſake, ſo he did abundantly recompence and ſweeten theſe Pains of St. *Francis* with Infinite and Divine Conſolations; which his Heart not being able to bear, they appeared even in his very Countenance; ſeeming to be always enflamed, yet always cheerful and pleaſant, even in the moſt difficult Enterprizes; ſhewing to the World, that he was really in his Heart a Citizen of Heaven. This abundance of Heavenly Comfort, forced him to cry out; *Satis eſt Domine, Satis eſt*: *It*

* *Cor.* 15. 31. *Pſal.* 43. ver. 23.

It is enough, Lord; it is enough: Begging that an end might be put to those Delights, his Heart of Flesh was uncapable to endure. That Posture of opening his Breast, which he was often seen in, was only to mitigate a little that Divine Heat of the Love of God, that without Intermission, burnt and consumed his Heart. I'll omit those Extasies or Rapts wherein his Body was often seen lifted from the Ground; and those frequent Rays of Light, that so environed him, that he seemed rather a Seraphim of Divine Love than a Man of Earth. *Thomas Fernandez* found him often in *Manapar* of *Piscaria* elevated a Cubit from the Ground, with his Face surrounded with Rays, and his Eyes sparkling like Stars. Many Eye-witnesses attested, that at Mass and Communion in *Malaca* and *Meliapor*, he was several times seen quite alienated from his Senses, and elevated in the Air. These are some Tokens of those Divine Consolations this Angel of Heaven enjoyed here upon Earth in Reward of the Sufferings he undertook for the Love of God.

What

What have we now to ſay for our ſelves miſerable and tender Creatures that ſo much ſhun all occaſions of ſuffering, even when our ſtate of life and condition require it? How ignorant are we of the true good! It is no wonder divine conſolations are ſo ſcarce with us, ſince we fly all Trouble and Difficulties, that might elſe in ſome manner deſerve, and draw down thoſe Favours upon us.

The COLLOQUY

To St. *Francis Xaverius:*

To obtain a deſire of Penance and Mortification.

O Moſt Mortified Apoſtle! Behold at your Feet the greateſt Sinner of the World, and yet the moſt delicate; the moſt deſerving of Penance, and yet the greateſt ſhunner of it, who Implores your Help that he may begin to love that once, which he ought always to perform, and thereby ſatisfy God for his Sins. You, O Dear Saint! Moſt Innocent, and

and yet ſo generous an Embracer of Auſterity, obtain for me of my ſuffering Saviour your Spirit, that I may ſet my Affection more thereon, and thereby diminiſhing the pains of Purgatory due to my Sins, I may the ſooner come to enjoy with you the Beatifical Viſion. *Amen.*

The CONSIDERATION

For the Fourth *FRIDAY.*

Upon the Patience of St. *Francis Xaverius.*

PAtience is a Vertue that Strengthens our Mind againſt all Difficulties, that might otherwiſe deter us from our Duty.

This Holy Apoſtle was ſo abundantly Endowed with this Vertue that he might juſtly ſay with St. *Paul,* * *Let us exhibit our ſelves as the Miniſters of God in much Patience.* Truly it was very neceſſary in thoſe his long and moſt Troubleſome Sickneſſes;

* 2 *Cor.* 6. 4.

neſſes; as when Deſtitute of all Human Comfort he was obliged in *Vicenza* to lye in the ſame Bed with a moſt filthy and loathſome Sick man; and in his Journey from *Amangucci* to *Meaco*, to live only upon Water and Burnt Rice; and in the Iſland of *Sanciano*, to dye totally abandoned by all. Yet theſe inconveniences were nothing to thoſe he ſuffered in changing ſo often to ſo contrary Climats, from one exceſs to another, accommodating himſelf to the Barbarous Incivilities of People ſo different from the *Europeans* in Life and Manners: In the Exceſſive Heats of the Torrid Zone, in the Incommodities of Sea Voyages, in Tempeſts and Dangers of Shipwrack. What ſhall I ſay of Perſecutions from Men and Devils? He was often in the Publick Market-places laught at by the People, ſought for to Death by the Gentiles and *Bonzi* their Prieſts, as a Deſtroyer of their Idols and Gods: moſt Shamefully and Unhumanly reviled by Governours of Towns and Countries, Captains of Ships, Soldiers and Seamen; and even by Chriſtians (amongſt whom

ſome bad are always to be found) utterly hated, as a reformer of their manners and wicked Lives: finally left and betray'd moſt ungratefully by thoſe he had been moſt Beneficial unto. The Devils alſo ſet upon him divers times, and once beat him moſt unmercifully in *Meliapor*, as he prayed all Night at the Tomb of St. *Thomas* the Apoſtle; and they always Perſecuted him, as their Sworn and moſt Bitter Enemy.

Yet what did St. *Francis* do? What would you a moſt Delicate, Nice, and Cowardly Creature have done? Quitted what you had undertaken, fainted and yeilded at the firſt ſeeming Difficulty, and fled back? No, no, quite contrary; he like an undaunted Soldier not the leaſt ſtruck with theſe Oppoſitions, ſtood his Ground, and Faithfully Diſcharged himſelf of his Apoſtolical Duty and Commiſſion; witneſs his Journeys in his Ten Years, amounting to an hundred Thouſand Miles, equivalent to almoſt five times the whole Circumference of the Earth; wherein he aboliſh'd innumerable Superſtitions, Rooted out many Abuſes, Corrected

rected many Wicked and Inveterate Manners, threw down Idols, Converted Innumerable Souls, and Baptized with his own Hand above a Million and Two Hundred Thouſand Perſons. Worthy Fruits indeed of the invincible Patience of St. *Xaverius*.

But what do I, miſerable Creature? How do I bear even the leaſt things that happen daily? How ought I to be aſham'd, that have not the Heart to Suffer the leaſt Word, Check, or Croſs Anſwer from another, which makes me ſo often neglect my Duty to God, and fail ſo frequently in the Employment I am in? I am truly Confounded ſeeing with how little Patience I might ſo much Promote God's Glory, and that failing in the firſt, I am ſo Notoriouſly Deficient in the Latter.

The COLLOQUY

To St *Francis Xaverius*;

To obtain the Vertue of Patience.

YOU ſee moſt Patient Apoſtle, the baſeneſs of my Heart, ſo ſtreight and narrow, as not to dare to open it-ſelf to receive the leaſt Croſs, or Adverſity, but preſently it yields and Faints. Yet my Croſſes are not like yours, which were ſo hard and Painful, but ſlight Troubles, and ſmall Difficulties, and yet I am moſt impatient in all occurrences. O moſt Patient *Xaverius!* Obtain of the Divine Goodneſs for me your Spirit of Patience, that manfully reſiſting all Difficulties annexed to my State and Condition, I may Faithfully comply with God's Holy Will. *Amen.*

The CONSIDERATION

For the Fifth *FRIDAY.*

Upon the Continual Prayer of St. *Francis Xaverius.*

PRayer is an act of Religion whereby we have recourſe to God, begging what is fit we ſhould ask of him. St. *John Damaſcen* calls it an aſcent of our Minds to God, whereby we treat and Converſe with him.

St. *Francis*'s Prayer was continual, fulfilling that, * *It behoveth always to Pray, and never to ceaſe*: And that of the Apoſtle * *Our Converſation is in Heaven.* Altho' he was always United to God, yet he had ſome particular times alotted for it; ſpending the Night chiefly in continual Prayer and Contemplation; never allowing himſelf above two or three Hours for natural Reſt. On Ship-board for Prayer he prefixed from Midnight till Morning, where-

* St. *Luc.* 18. 1. * *Phil.* 3. 20.

whereupon the Seamen uſed to ſay, the Ship Sails ſecurely, ſeeing Father *Francis* ſtands Sentinel, In *Manapar* he was at ſeveral Hours in the Night obſerved by his Hoſt, and found always upon his Knees at the Foot of a Crucifix. But what ſort of Prayer was it? Worthy indeed of that Seraphical Heart all Burning and ſet on Fire, and carrying him to his only Center God, In ſo much that many Confeſſed they could not look him in the Face, even in Familiar Converſation amongſt them, his Countenance ſo Dazled their Eyes. His ſhort, tho' moſt Inflamed Jaculatory Aſpirations give us ſufficiently to underſtand, what Fire Conſumed his moſt Ardent and loving Soul; having been often heard to ſay even in his Sleep and Raging Sickneſs, and commonly in Latin, *O Sanctiſſima Trinitas! O mi Jeſu! O Dulcis Jeſu! O Jeſu cordis mei? O moſt Holy Trinity! O my Jeſus! O Sweet Jeſus! O Jeſus of my Heart!* Theſe ſhew us that altho' he was in Body on Earth, yet in his Mind he was in Heaven. A ſecond *Daniel*, who in *Babylon*, that is, amongſt Idolatrous, Barbarians,

Barbarians, and a Thousand Hindrances and Distractions, was in a continual and most perfect Prayer. Our Saviour enriched this Prayer of his Servant with many Favours. First, of most high Contemplation, which seemed so natural unto him, that he used it at his Pleasure in Uniting himself with God. Then of most Divine Wisdom and Prudence in knowing the Will of God, and Executing it to his greater Glory. The Third was a most admirable Gift of Prophesie, not only in seeing things afar of, and foretelling things to come, but even Penetrating into the Secrets of Mans Heart. Several of these Prophesies are Famous, as that of the Death of *John Arausio* at *Amboinum*, Two Hundred and Seventy Miles distant from the Place where St. *Francis* was: that at *Malaca*, of the Victory of the *Portuguese* against the *Acenians*. When he promised to *James Pereira* continual Prosperity, which he ever after enjoyed. When he acquainted *Peter Veglio* of his Death after a most Peaceable and happy Life, which accordingly happened: of the destructi-

on of the City of *Tolo*: of the Misery of *Alvarez Ataide*, who endeavoured to ſtop his journey to *China*, and innumerable others; in ſo much that in the proceſs of his Canonization, the Holy Inquiſition of *Rome* approved and allowed of a Hundred and Fifty moſt evident and manifeſt Propheſies.

I perceive, Devout Soul! you are deſirous of theſe Favours, and would willingly betake your ſelf to ſuch Prayer, were you to reap ſuch Fruit: But conſider a little with your ſelf, and ſee what time you allow for Prayer? Ah! I am aſhamed to tell, what is too true, It is but little or none, and that the worſt part of the day: If you have any time to ſpare, and know not what to do with it that you give to God: And yet how is that ſpent too. As for your Exteriour carriage and comportment, is it fit to appear before that God with whom you treat? For your inward attention and affection I fear it is ſo Poor and Weak, that you eaſily admit diſtractions, or at leaſt are very negligent in putting them away. And do you think God will beſtow his

his Favours on a Soul ſo ill prepared to receive them? You are deceived. Do then what is requiſite on your part, and correct your defects, and then God will not be wanting on his.

The COLLOQUY.

To St. *Francis Xaverius*:

To obtain the Grace of Prayer.

I Aſpire not, O Holy Apoſtle, to thoſe admirable Favours God enriched your Prayer with; No! thoſe were properly yours and peculiar to that great Soul, to which God did in ſo ſingular a manner communicate himſelf. I am contented with the more ſolid part of Prayer, and do humbly beg you to obtain of God for me a true Love and Affection to it, Attention in it, and Fruit out of it. Such a Love of it, as never to omit it or aſſign the worſt part of the day for it. Such an Attention to it, that I may never be voluntarily diſtracted in it. Such Fruit from it,

it, as may correct my Defects and Manners, and encreaſe the Vertues moſt requiſite for my State and Calling. This is what I beg of you, O moſt glorious Apoſtle! and for this end I make a purpoſe to uſe ſuch Means as are requiſite.

The CONSIDERATION

For the Sixth *FRIDAY.*

Upon the Magnanimity and Generoſity of St. *Francis Xaverius.*

GEneroſity is a Vertue that ſo emboldens the Mind, as not to be daunted at hard Enterpriſes, that uſually deter it from vertuous Actions. This Vertue and Diſpoſition of Mind, was but neceſſary to this Holy Apoſtle to ſtrengthen him againſt ſo many Difficulties, Oppoſitions, and Dangers; which were not the eaſier and leſs to be feared, becauſe neceſſarily annexed to his Office of Apoſtle. Dangers at Sea, at Land, from treacherous Companions,

nians, Strangers, Thieves and Cut-throats, both in publick and in private, were no leſs inſeparable Companions of St. *Francis*, than of St. *Paul*. The Difficulties he encountred (as we read in his Life) were ſuch that nothing but a moſt Heroick Courage could have overcome them. He croſſed from the *Indies* to *Japony* the moſt dangerous Tract of all thoſe Seas, by reaſon of the raging South Winds; and that in a little Boat (the Seamen being all Pirates, and the Maſter both Idolater and Pirate) running continual riſque of either being drowned at Sea, or caſt upon ſome deſert Iſland, there neceſſarily to have ſtarved. In his Journey from *Meliapor* to the *Molucche* croſſing from one Iſland to another, he ſuffered thrice Shipwrack, and once lighting upon a Plank of a Ship, toſſed three Days and three Nights by the tempeſtuous Waves, was at laſt rather dead than alive caſt aſhore. His Dangers at Land were no leſs than at Sea. For tho' he was generally eſteemed by Vice-Roys, Governors, and other Officers, yet he wanted not moſt ſtrong Oppoſitions

as in the Shore of *Piſcaria*, in *Travancor*, and in *Goa*. Moſt obſtinate was that of *Alvarez Ataide* then Governour of *Malaca*, who neither by Entreaties nor Threats could be brought to allow of *James Periera*'s ſailing to *China*, with whom Saint *Francis* intended to go to convert that great Empire. He went to the Iſlands of *Molucche* and *Moro* (famous for its barbarous Cruelty) againſt the Conſent of all his Friends, and in ſpite of all the Threats of the Devils. In *Amangucci* the *Bonzi* with armed men continually ſought to kill him. In the moſt Heroick Enterpriſe he framed in his Soul of the Converſion of *China*, Death was the leaſt Danger he apprehended: Fearing not a World of Dangers to free another from the Tyranny of the Devil.

Whoever you are, Dear Soul, that reads theſe generous Acts of Saint *Francis Xaverius*, reflect with yourſelf and ſee, how you carry yourſelf in the Service of God. I am afraid the very Shadow of Difficulties do quite diſhearten and deter you from all good Works. If it be

ſo

ſo, be confounded at your own Weakneſs, and beg of the Saint a noble Heart, that may not only not yield but even ſurpaſs at leaſt ordinary and ſmall Hindrances in the Service of God.

The COLLOQUY.

To St. *Francis Xaverius.*

To obtain a Generous Heart.

BEhold at your Feet, O moſt generous Apoſtle! a Soul that moſt ſhamefully neglects all things belonging to the Service of God. I fear, I confeſs, the leaſt thing that either ſeems difficult or any ways terrible; and by this my inordinate Puſillanimity I fly back and quit many a noble Action, that otherwiſe might very much encreaſe the Glory of God. O Holy Apoſtle, grant me but one Spark of your great Courage, wherewith you underwent ſuch Difficulties. Animate and ſtrengthen my Puſilanimity, that frightned by no Oppoſition, I may moſt manfu-

ly and readily fulfil God's Holy Will. *Amen.*

The CONSIDERATION

For the Seventh *FRIDAY.*

Upon his great Love of God and Power over all Creatures.

HEre are, Devout Reader, two Conſiderations; the firſt to be imitated, the ſecond to be admired; yet both very profitable for you; for whether you imitate or admire Saint *Xaverius*, you may aſſure your ſelf of his Protection and Interceſſion. The firſt is his Love of God; the ſecond his Power over all Creatures.

As for the firſt, what do you think, Devout Client of St. *Francis*, of the Love he bore to God. His whole Life is a ſufficient Proof thereof, according to that great Saying, *Probatio dilectionis exhibitio eſt operis. Deeds are the Marks of Love*, But yet to give you ſome more particu-

lar

lar Signs thereof, here are ſome few Reflections no leſs true than wonderful. This Love of God did ſo enflame his Heart, and ſet it all on fire, that he was not able to ſuffer it's inſupportable Heat, nor ſcarce endure his Cloaths. Once as he was walking in the Streets of *Goa*, he was ſo totally abſorped with the Love of God, that he took no notice of an Elephant that broke looſe and threatned Death to all it met; but yet afterwards to the great Wonder of all it retired. The like happened to him going from *Amangucci* to *Meaco*, when he run like a Servant behind a Noblemans Horſe, never feeling the Thorns that continually tore his Feet; ſo much was his Mind abſorpt in the Abyſs of the Love of God. Every where he was out of himſelf and totally in God: But above all in Prayer, Maſs, and Thankſgiving after the Divine Sacrifice. His Soul betrayed it ſelf ſo clearly in his very Countenance, that the Pope ſaid of him, that he was *Vultu adeo inflammatus, ut Angelicam prorſus Charitatem repræſentaret.* Seeming rather a burning

burning Seraphim and a bleſſed Spirit upon Earth, than a Man.

What ſay you pious Reader? you do wonder and admire him, and I am comforted thereat, becauſe hereby you may frame ſome Conceit of the great Love St. *Xaverius* bore to God. But why do not you endeavour alſo to love the ſame God? For he is the ſame he was then, ever deſerving to be beloved above all things Created; and ſhould you not love him, you would always prove the moſt miſerable Creature in the World, for not placing your Affection upon a God that is ſo worthy of Love, ſeeing to Love him is the ſole happineſs of Man.

As for the ſecond Point propoſed in the beginning, God even in this Life ſeemed to reward his Saint with an univerſal Power and Dominion over all Creatures. The Heaven, ſaw the Day encreaſed three Hours by the Prayers of this ſecond *Joſue*, that the Chriſtians might give a total Overthrow to the Infidels. The Earth rent it ſelf with moſt horrid Earthquakes to frighten the Citi-

zens

zens of *Tolo* to the Chriſtian Faith, which they had ſo ſhamefully forſaken; the Air bore him up from the Ground ſeveral times both by Night and Day. The Fire raging and threatning ſeveral Houſes, obey'd his Command, and offered not to paſs the Limits preſcrib'd by St. *Xaverius*. But the Water ſeem'd to acknowledge moſt of all his Power. He was an Anchor to Ships in the greateſt Storms; a favourable Gale to carry them thro' the moſt dangerous Shallows and Sands of the Seas; a Calm allaying Tempeſts; and a Haven for thoſe that ſuffered Shipwrack. The very Idolaters called him the God of the Sea, and ſpared no charge for themſelves and their Goods to ſail in the Ship Saint *Xaverius* went in. In the *Indies* he often changed Salt Water into Freſh; and once by only dipping his Foot into the Sea. He allayed tempeſts ſometimes by Prayer, other times with Relicks he wore, or with the Sign of the Croſs; and once by letting his Croſs into the Water; which God to double the Wonder, permitted a Wave to ſnatch away, and ſo bereft him of his o[illegible]

Comfo[illegible]

Comfort; when behold ſoon after a Lobſter with open Claws above Water brought it to St. *Francis* again.

It is impoſſible to ſpecifie every particular Miracle wrought in this kind by St. *Francis*: let theſe few in ſhort ſuffice, to convince you that in this Glorious Saint you have a Patron ready to command all Creatures for your Good; ſo that in all Occaſions and Neceſſities you may have recourſe to him with Confidence, and hope in his moſt powerful Interceſſion and Aſſiſtance.

The COLLOQUY

To St. *Francis Xaverius*.

To obtain the Holy love of God.

WHat did you aim at throughout the whole courſe of your life, O Holy Apoſtle, but to bring all the World to the love of God? And now, will you not, O great lover of God! obtain for me a poor helpleſs creature, an ardent deſire of loving him above all things? Ah! I doubt not

not of your help and interceſſion but I apprehend my own Weakneſs, leaſt permitting my ſelf to be deceived by the fooliſh Love of Creatures, I may ſwerve from the true love of my Creator. Help me then, O Holy St. *Francis*! That I may not be ſo deluded, but yielding up my will to God, I may by a holy neceſſity, always love him both in this life and in the next. *Amen.*

The CONSIDERATION

For the Eighth FRIDAY.

Upon the Love of St. *Francis Xaverius* towards his Neighbour.

HE that truly loveth God, does extend his Affection alſo to his Neighbour, as being dear to God and his lively Image. So that Saint *Xaverius* loving God as you have ſeen, ought conſequently to love his Neighbor; which he did in the perfecteſt manner he could, fulfilling thoſe Words of St. *Paul*, * *Omnibus omnia fa[illegible]*

* 1 Cor. 9. 22.

factus, to all men becoming all things that he might save all. * *In Charitate non fictâ sed verâ, In true, not feigned Charity.*

He never spared any Labours, Troubles, Difficulties, nor even Life it self to benefit him either in his Temporal or Spiritual Necessities, tho' he laboured most to succour the Soul as being the more noble Part. The only Aim and Design of his Apostolical Missions and hard Enterprizes was the Salvation of Souls; and where he proposed to himself any Hopes of conve[illegible] any to God, he let slip nothing that migh[illegible]ny way promote or further his Intentions. With Children he was one, always so concerned for their Spiritual Profit, that tho' he was a Man of that Authority and Esteem, yet he disdained not to go about with a little Bell, exhorting Parents to send their Children to be instructed in the Christian Doctrine. With Sinners he became, as I may say, a Sinner, familiarly treating and conversing with them, that so he might bring them to God: for pretending to be ignorant

* 2 *Cor.* 6. 6.

rant of their Vices, Blaſphemies, Murders, Uſuries, and all their whole Life, he changed the Hatred they bore him into Love, and the Love they bore to all vicious Habits and Propenſions, into a deteſtable Hatred of Sin. To Infidels (as particularly recommended to him from Heaven) he ſhew'd ſuch Charity that no body can expreſs it. And if the Height of this, according to the Oracle of Truth it ſelf, be to give his Life for his Beloved, he was always ready to do it for them: which did ſo mollifie and win their Hearts, that it is incredible, how many thro' this only Motive did embrace the Chriſtian Faith; whereupon Father *Melchior Nugnez* then Superior of the *Indies*, a Man of rare Prudence and no leſs Vertue, ſaid, that converting Infidels to Chriſt in St. *Francis Xaverius* did not ſeem a Gift infuſed, or a Vertue got by Habit, but a natural Inclination: So bent was he upon that only Work, that he could not live nor take any Satisfaction in any other Employment, than the Inſtructing and bringing Souls to the Knowledge and Love of the only true God. This perpetual

Motion

Motion of Charity was his only Reſpite, this Exerciſe his only Repoſe. Nothing will be better able to ſhew the Greatneſs of this his Charity and zealous Aſſiduity therein, then the Number of thoſe he Baptized with his own Hand, which amounted to a Million and two hundred thouſand Perſons. As for what belongs to the temporal Aſſiſtance of his Neighbour, who can reckon up the Deeds of Charity he ſhewed to every one, as well poor as rich; nor was there any Work of Mercy that he did not practice either in his own Perſon, or when he could not himſelf, by uſing others Help for the ſuccouring the poor and needy. His tender Care of the ſick will be a ſufficient Proof of his boundleſs Charity. He was to them a Father, Mother, Brother, Phyſician, and a Nurſe in the meaneſt Offices, in private Houſes, and in publick Hoſpitals; if any died, he waſhed and layed them out with his own Hands, digged their Graves, and buried them himſelf. God ſeeming to ſecond theſe Heroick Deſires of St. *Francis*, ſo much bent upon ſerving his Neighbour, endowed him

him in a particular manner with that divine Gift of Curing the Sick: For in the Deeds of his Canonization you will find the wonderful Cures of all Diſeaſes, wrought by the Power of this great *Xaverius*, to be innumerable. The Blind received the Benefit of their Eyes, the Lame the uſe of their Limbs, the Lepers were cleanſed, the Dumb reſtored to Speech, the Deaf to their Hearing, Poſſeſſed Perſons freed from Malignant Spirits that Tormented them. To be ſhort, ſo many were theſe Prodigious Cures, that in and about the City of *Naples* only, there are ſufficient to fill a whole Book. Yet theſe Cures of Diſeaſes are nothing if compared to thoſe he raiſed from Death to Life, which amount according to the Authentick Tranſactions of the Saints Canonization to above Five and Twenty. What has been here ſaid is but an Abridgement; and only helps to frame ſome conceit, or Idea of the Saints great Charity to his Neighbour, referring you to the Writers of his Life to ſee the innumerable other Graces and Favours through his means and Interceſſion

ession confered upon all sorts of Persons, as Seamen, Merchants, Barren Women, or in Childbed, Soldiers, &c.

We may gather two Fruits from what has been said. The First a Holy Confusion in our selves for helping and furthering so little the good of our Neighbour, either Spiritual or Temporal. Who of us is troubled or concerned to see him offend God? Who is there, that either hinders him from falling, or gives his helping hand to raise him again from Sin? Which of us grieves at his losses, or suffers any thing to Promote his Good! Do we Visit him in the Hospitals, and Prisons? Are we Charitable unto him? Do we relieve his Wants with Alms? Or rather do we not spend that on Beasts that only serve for Sport and Pastime, which ought to be employ'd in Succouring and Assisting our Neigbour, the very Image of God himself? The Second Fruit is a lively confidence of being assisted by this Holy Apostle in our Necessities as well Corporal as Spiritual, if we apply our selves unto him as we ought.

THE

The COLLOQUY

To St. *Francis Xaverius.*

To obtain a true Love of our Neighbour.

I Know too too well O most zealous Apostle! the Coldness of my Heart towards my Neighbour; I own, and condemn my self for the small Charity I shew, in succouring his Necessities, either Temporal or Spiritual; and I am ashamed and totally confounded considering your admirable Zeal and Concern for his Good. Obtain for me, O true Lover of your Neighbour! the least Spark of that great Fire that consumed your Heart, which may kindle in my Soul a true Zeal and Love of others Good, that grieving at their Misfortunes, and equally compassionating them in mind, comforting them in Words, and helping them in Deeds, I may the better imitate you in this Vertue of Charity, which is so properly termed yours. *Amen.*

The CONSIDERATION

For the Ninth *FRIDAY*.

Upon St. *Francis Xaverius*'s great Desire to Dye for Christ.

THE Consideration of this Day is far different from the former; for tho' in some you have seen, Devout Reader, the Desire this Saint had to suffer for Christ, yet we have not spoken of what belongs to the dying for him, and giving testimony of his holy Faith by the Shedding of his Blood and becoming a Martyr.

Saint *Francis* had this Desire in the greatest excess imaginable, that he could with reason say with St. *Paul*, *Quotidie morior*, *I dye daily*, by always desiring to dye, and because I never am so happy as to die, and give my Life for my God. And tho' Almighty God preserving him alive for his greater Honour and Glory, would not grant him the Favour of a Martyrdom consummated by Death, yet

yet he tryed his Constancy by several Combats not inferior to those of Martyrs, and above all, permitted him to survive to that languishing desire of dying, that he might at least live a Martyr, tho' he could not die one.

He was apprehended twice in *Japony*, sent to Sea, and delivered over to Murtherers to be dispatched; wh, upon the point of Executing their cruel Design were so terrified and frightned by a sudden Tempest, that they spared his Life. He was also twice led to the common place of Execution by the furious incensed People. Twice stoned by the Moors. Often beaten, several times shot at with Arrows, and as often presented with Poyson. Upon the Sea Coast of *Piscaria* the Idolatrous *Badagi* fought to kill him.

The Mahometans persecuted him with no less Malice and Rage: And because their own Children, whom the Saint had Baptized, stood often Centinels to defend him from their Parents Fury, and sometimes found ways for the Saint to escape their cruel Hands, they set fire to

Houſes where they ſuſpected him to lye hid. Whence a grave and learned Doctor *Martino Navarra* reflecting upon the Life of St. *Francis Xaverius* always expoſed to Danger of Death, ſticks not to call it a perpetual Martyrdom. All I have touched upon here and more that I omit, is nothing to the real Deſire he had to dye for ſo honourable a cauſe as the Faith of Chriſt: And certainly he endured more Anguiſh in his Mind, by always (tho' in vain) deſiring to loſe his Life, then he could have ſuffered in his Body by once dying a Martyr. Through the exceſs of theſe ardent Wiſhes he was forced to cry out, *Amplius Domine, Amplius, More, Lord, more*, when in his Sleep he ſeemed to carry upon his Back a heavy Moor, and in him the new World of the *Indies*. Out of the ſame inflamed Deſire he bore a holy Envy to the Fathers of the Society, who were in future Ages to convert all the Iſlands of *Moro*, hoping withal, as he ſaid, that thoſe Iſlands would come to change their Names and be called the Iſlands of Martyrs.

To

To one that endeavour'd to dissuade him with the Apprehensions of Death from those his heroick Enterprizes, he answered with no less Humility than Generosity, that it was what he so much desired, but he knew himself unworthy of such a signal Favour. What he writ to a Friend of his sheweth most clearly what were the Desires of his Great and Noble Soul: I (says he) sometimes do abhor even Life it self, and covet rather to die than to see God so much offended, without being able to hinder it, as I desire. So that the Acts of his Canonization say with reason of this Glorious Apostle; *Varia infidelium loca peragravit, non minus ut pro Christi fide sanguinem profunderet, quam ut fidei lucem gentibus inferret. Thus he travelled over so many Countries of the Infidels, with no less desire to shed his Blood for the Faith of Christ, than to enlighten the Gentils with the Light of the true Faith.*

Reflect, weak Soul, upon what has been said, and be ashamed of your Carriage so little resembling this great Pattern and Example, and ask

your self this Question: Was not *Xaverius* of Flesh and Blood, as I am? Was not he a Man, a Son and Child of *Adam* as my self? and yet how comes it to pass, that he is so much inflamed with the Divine Love, and I so little? And you'll find the Origin of his so singular Perfection to have been a total Abnegation of himself, and Alienation from all Self-love, whereby being transformed into God, he desired to dye to the World, that he might live to him alone. Ah! if you could but once resolve to dye to Self Love, then assure your self, the Holy Love of God would abundantly encrease in your Soul.

The COLLOQUY

To St. *Francis Xaverius*. To beg the Grace to dye to Self-love.

YOU had reason to say, Holy *Xaverius*, with St. *Paul*; * *I live, now not I, but Christ liveth in me*, who kindled in your Soul those great Desires of dying once to Flesh and Blood, that so by Death you might be united to your Spirit, which

was

* *Gal.* 2. 20.

was Christ. But I, unhappy Wretch, live still to my self, I live to my own Flesh, to my Body, and to Self-love? And what wonder if I desire not to dye for Christ, thereby to be united to him? What Wonder if I love him not as my Life? Beg of Almighty God for me, Dear Saint, that I may dye to Self-love, to the end that every day so dying, I may become wholly dead thereunto, and begin to live to Christ; that then I may likewise with truth say with St. *Paul* and you Glorious Saint, *I desire to be dissolved and to be with Christ.* Amen.

The CONSIDERATION

For the Tenth *FRIDAY.*

Upon the perfections of St. *Francis Xaverius.*

ST. *Francis Xaverius* was an Apostle sent by *Jesus Christ*, by command of his Vicar *Paul* the third, with the title of Nuncius Apostoli-

cuse to Preach the Gospel to the *Indians*, and Convert them to our Holy Faith. Wherefore he Converted many hundred Thousands, amongst whom were several Kings, Queens, Princes and Great Men. His Sister, a Holy Woman, Abbess of the Poor Clares at *Gandia*, foretold he should be such an one; for desiring her Father to let him Study Divinity, she said, he should prove a Great Apostle of the *Indies*.

He was a Prophet, and in such a manner that a most Vertuous and Wise Man sticked not to say, that in some the Spirit of Prophecy was by fits, but in St. *Xaverius* it seemed a constant Habit. He was not only Master of Human Philosophy at *Paris*, but of the Divine also in the East; where to all sorts of People he Preached the Gospel and Instructed them in what belonged to our Holy Faith; He Confuted many Masters of the Idolaters in several Disputes; the *Brachmans* of the *Indians*, and *Carizi* of the *Moors*, and the *Bonzi* of the *Japonians*.

He was endowed with all manner of Vertues whether you mean Power

of

of Working Miracles, as you have seen in the former Considerations, or Vertuous Habits that adorn the Soul, as Humility, Chastity, Patience, Charity, *&c.*

He had the Gift of Curing Diseases, as we have shewn you by several wonderful examples.

He had the Gift of Helping the Needy, in so much that he never refused his Aid to any if conducing to their Eternal Salvation. He governed all with rare Prudence as well Secular as Religious, which Talent made him esteemed by the greatest Princes. The King of *Portugal* Reverenced him as an Oracle, receiving and following his Directions as Commands. The King of *Travancor*, called the *Great King*, published an Edict, commanding every one to obey the *Great Father* (St. *Xaverius*) as the *Great King*. St. *Ignatius* resolved to make him General of the Society of *Jesus*.

Lastly he had the Gift of Tongues. In those Countries they speak above a Hundred several Languages; Thirty whereof are quite different; yet St.

Francis when he entered those parts did not only understand the Natives, but spoke the very same Languages most Elegantly; yet with these two privileges; first of being understood (tho' Preaching to an Auditory of different Nations) by every one in their Mother Tongue: secondly of Satisfying with one only answer the demands of several proposed to him at the same time, tho' relating to different matters. Hereby we see that God by a special Favour seems to have Endowed St. *Francis* with all those Gifts St. *Paul* speakes of, to have been divided amongst several in the Primitive Church. * *Some God hath placed in the Church, first Apostles, secondly Prophets, thirdly Doctors, next Miracles, then the graces of Curing Diseases, Helps, Governing, kinds of Tongues.* All these gifts and graces were requisite for that great Enterprise of Converting the New World to the Faith of Christ, for which God had Designed his great Servant St. *Francis Xaverius*.

These

* 1 Cor. 12. 28.

These things mentioned in short ought, Devout Reader, to stir up in you a lively Confidence and Devotion to this great Saint so much beloved by God, and for his Extraordinary Sanctity enriched with such singular and rare Graces and Favours by the hand of his so Bountiful Creator. Seeing therefore the nature of love is to change him that loves into him that is beloved, and to create such a likeness in their Lives and Actions, that they seem to live in one another, you ought to endeavour to liken your self according to your state and condition, in all your Actions to St. *Xaverius*, that finding in your Soul some of his Vertues he may love you the more, and loving you recommend you to our Lord, and obtain for you the Favours you ask of him. To which end you shall finish your Ten *Fridays* with this following Colloquy.

The

The COLLOQUY

To St. *Francis Xaverius.*

To obtain Grace to Imitate his Vertues.

IF I love you, O most Holy Apostle! I have just reason for it, finding in you a Thousand Motives, to wit, your many perfections that render you worthy of all love. But if you love me, as I am sure you do, it is purely your Goodness and only upon the account of my being a Sinner. I am ashamed O Holy *Xaverius* that I have nothing that can win your Love, but the deformity of my Soul, nor any other Title that may any way seem to challenge your Affection, then what in reality deserves your hatred; wherefore I most earnestly beseech you to obtain for me the grace to Imitate your Vertues, and those chiefly that did particularly render you so dear and pleasing to

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the Divine Goodneſs: That being ſo adorned I may both pleaſe you, and be acceptable in this life to the moſt pure Eyes of the all-ſeeing God, and have an aſſurence of enjoying him with you in the next for an Eternity. *Amen.*

THE

THE LITANIES OF St. *Francis Xaverius.*

Compos'd by the most Illustrious Francis Gaspar de Villarouel, *Lord Bishop of St.* James's, *in the Kingdom of* Chile, *in Honour of this Saint; by whose Assistance, after having been buried in the Ruins of an Earthquake, he was miraculously deliver'd, and in Performance of a Vow he had made, said them upon set Days, and imparted them to the publick, to awaken and stir up the Piety of the Devout. And have been approv'd and publish'd by the Order of several Prelates in the Low Countries and lower* Germany.

LOrd have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.

Chriſt graciouſly hear us.
God the Father of Heaven, *Have mercy on us.*
God the Son Redeemer of the World, *Have mercy on us.*
God the Holy Ghoſt, *Have mercy on us.*
Holy Trinity, One God, *Have mercy on us.*

Holy *Mary*,
Holy Father *Ignatius*,
St. *Francis Xaverius* moſt worthy Son of St. *Ignatius*,
St. *Francis Xaverius* Apoſtle of the *Indies*,
St. *Francis Xaverius* evangelizing Peace,
St. *Francis Xaverius*, evangelizing all Good,
Veſſel of Election, carrying the Name of *Jeſus* before Gentiles,
Veſſel full of Divine Grace,
Firmament of the *Oriental* Church
Defender of the Faith,
Enemy of Infidelity,
Preacher of Evangelical Truth,
Deſtroyer of Idols,
Choſen Inſtrument of the Eternal Father for the Propagation of Divine Glory,

Pray for us.

Faithful

Faithful Follower and Companion of *Jesus Christ*,
Trumpet of the Holy Ghost,
Pillar of the Church of God,
Light of Infidels,
Master of the Faithful,
Mirror of true Piety,
Guide in the Way of Virtue and Perfection,
Pattern of Apostolical Spirit and Sanctity,
Light of the Blind,
Curer of the Lame,
Helper of those, who suffer Shipwrack,
Health of the Sick,
Protector in time of Plague, Famine and War,
From whom the Devils fly,
Life of the Dead,
Whose Power the Sea and Tempests obey,
Whose Command the Sea and all Elements reverence,
Wonderful Worker of Miracles,
Refuge of the Miserable,
Comfort of the Afflicted,
Splendor of the East,
Tabernacle of Incorruption,
Treasury of Divine Love,

Glory of the Society of *Jesus*,
Xaverius most poor,
Xaverius most chaste,
Xaverius most obedient,
Xaverius most humble,
Xaverius most desirous of the Cross and Labours of Christ,
Xaverius most vigilant in the Safety of your Neighbour,
Xaverius most zealous of God's Glory, and the Good of Souls,
Angel in Life and Manners,
Patriarch in Affections and Care of God's People,
Prophet in Gift and Spirit,
Apostle in Dignity and Merit,
Doctor of Gentiles in all sorts of Languages,
Martyr in desiring to dye for Christ,
Confessor in Vertue and Profession of Life,
Virgin in Body and Mind,
In whom alone we reverence thro' the Divine Goodness the Merits of all the Saints,

Pray for us.

Lamb of God who takest away the Sins of the World, *Spare us O Lord.*
Lamb of God who takest away the Sins of the World, *Hear us graciously O Lord.*

Lamb

Lamb of God who takeſt away the Sins of the World, *Have mercy on us.*
Chriſt hear us.
Chriſt graciouſly hear us.
Lord have mercy on us.
Chriſt have mercy on us.

Our Father, &c.

Verſ. Pray for us, St. *Francis Xaverius.*

Reſp. That we may be made worthy of the Promiſes of Chriſt.

Let us pray.

LOrd God, who haſt vouchſafed by the Preaching and Miracles of St. *Francis Xaverius*, to join unto thy Church the Countries of the *Indies*, grant propitiouſly, we beſeech thee, that reverencing his Glorious Merits, we may alſo imitate his Examples, Through Chriſt our Lord. *Amen.*

PSALM

IN TRIBULATION.

This Psalm was said by the Saint in time of Trouble.

WHen I was in Tribulation, I cried unto our Lord, and he heard me.

O Lord, deliver my Soul from unjust Lips, and from a deceitful Tongue.

What may be given thee, or what may be added to thee to a deceitful Tongue?

The sharp Arrows of the Mighty, with Coals of Desolation.

Wo is to me, that my sojourning is prolonged, I have dwelt with the Inhabitants of Cedar: My Soul hath been long a sojourner.

With them that hated Peace, I was peaceable, when I spoke to them, they impugned me without Cause.

FINIS.